In High Magennis’ article “[Listen Now All and Understand: Adaptation of Hagiographical Material for Vernacular Audiences in the Old English Lives of St. Margaret](https://web.fitchburgstate.edu:2262/stable/2865199)”, comments on the sources of the story of St. Margaret of Antioch, which I have explored already in my research – one source is that of William Caxton, and the other, is the likely fictious “Teochimus” who self-reports and self-blesses himself for having known her. Magennis writes:

“The two Old English versions of the legend of St. Margaret are probably based on similar,

though not identical, Latin originals. In their treatment of those originals, however, they

adopt contrasting approaches, suggestive of differing aims on the part of their respective

writers and reflective of the differing uses to which vernacular hagiographical writings might

be put in late Anglo-Saxon England” (Magennis 28).

I disagree that the two sources identified “adopt contrasting approaches.” Both Williams’ rendition as well as Teochimus’ tale focus largely on the utmost importance of chastity before God. Of all the evils in the world, both devils monologue about how the realm of chastity is the favored target to attack among demons, and that chastity that will not fall to their temptations makes them depressed and angry. Despite their being torture, dragons and demons, even a visit from Christ, the moral of the story in both renditions is chastity is the only thing that matters.

Works Cited

Magennis, Hugh. “‘Listen Now All and Undersetand’: Adaptation of Hagiographical Material for Vernacular Audiences in the Old English Lives of St. Margaret.” Speculum. Vol. 71. No. 1. 1996. 27-42. Print.